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WOMAN'S WORK

FOR

WOMAN.

VOLUME VIII.

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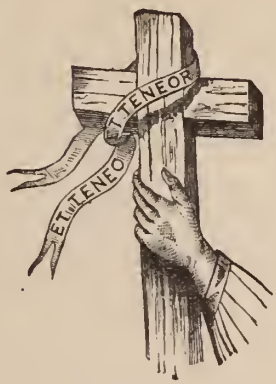
Woman's Work for Woman.



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Abroad.

PERSIA.

What a host of historical and Scriptural associations does this word call to mind! The kingdom of the mighty Cyrus, of Darius, and of his son Xerxes (the Ahazuerus of Ezra), and of Artaxerxes (Longimanus). Think of the magnificence and splendor of their reigns! A faint idea may even now be obtained by a visit to the wonderful ruins of Persepolis, where neither the ravages of twenty centuries, nor the avariciousness and indifference to the beautiful of an Alexander, has been able to obliterate the vestiges of their former vastness, costliness, and grandeur. A *sight* merely of those silent marble columns and immense slabs, whose carvings are so chaste and exquisite, fills one with amazement and awe.

Then again this country was once the home of Ezra and Nehemiah; of the beautiful Queen Esther (or the Star, as the word means in Persian), and her dutiful adopted father, Mordecai. And one name more, whose very mention suggests all that is truly coura-

geous, noble, and pure—that of Daniel. Then of Shushan (the Lily) the palace, where he had the remarkable vision. Who has not read of these individuals and places both in sacred and profane history, and not wondered? But many and marvellous changes have taken place since in Persia. And now, while she is no longer the conqueror and ruler of the world, yet the recollection of her former greatness and magnificence still remains, and the halo of centuries only serves to intensify this rather than diminish it.

But there is at this time a deeper interest to Christians all over the world, and especially to those of the United States, and one of a more practical bearing because of the great work going on in that land, a work full of promise and encouragement.

Persia sent out her representatives 1800 years ago to pay her tribute of homage and respect to the new-born king, Jesus Christ, the King of kings and the Saviour of the world. He now is sending His representatives to that land, bearing a message more acceptable and precious than all the "gold, frankincense, and myrrh" of Persia, or of all the East. This is none other than the proclamation of glad tidings of great joy; salvation full and free is offered to every creature. This work of publishing the gospel news has been going on in this land for the past forty years, and has made steady advancement and gained many signal trophies of divine grace, and won over many to the side of the Lord.

But let us speak more particularly of the work already accomplished and still remaining to be done. And first a word as to the classes among whom we labor. They are three, the Nestorians, Armenians, and Mussulmans. The Nestorians and Armenians are nominal Christian nations; the Mussulmans belong to the Mohammedan faith, and are by far the most numerous as well as the ruling class. The Nestorians use the modern Syriac language; the ancient language is the same which our Saviour and His disciples used together in familiar conversation. The Armenians use a language called by the same name. The two languages are very different from each other, as much so as German is from French. The Mussulmans use the Turkish (Tartar) in the northern part of Persia, but the Persian in the southern and eastern portion.

THE NESTORIANS.

The religion of the Nestorians, not to go into any detailed account—for much has been already written about it—is prelatic or ritualistic. They have a patriarch, who is the spiritual and temporal head of the nation, corresponding to the Pope. They also have twelve bishops, two hundred and fifty priests, and about the same number of deacons. Their religion is full of forms and ceremonies. They hold to many of the fundamental Christian doctrines, such as the Trinity and the divinity of Jesus Christ. But the latter doctrine they were until recently afraid to acknowledge before a Mohammedan, for the Mohammedan would in all probability stab the Christian or shoot him, because in his opinion the latter had committed blasphemy. They have however substituted other mediators between God and them, instead of relying upon Jesus Christ, "the one mediator between God and men." For instance, they appeal to the Virgin Mary; many of their old churches are named for her. Also to various saints, such as Mar Yohanan, Mar Gewergis (St. John and St. George), &c. Other corrupt forms of worship have crept in, *e. g.*, kissing the cross and the hand of the priest who administers the communion.

A *shamasha* or deacon always assists the *kâshâ* or priest in the administration of the Lord's Supper. Every one partakes of it, men and boys, women and girls, and even small children. Every one is considered a member of the church who partakes of the communion, without any public examination or profession of faith. They do not believe in the doctrine of regeneration, or change of heart; but they do believe in baptismal regeneration. They place their hope of salvation largely upon good works, especially in being baptized, partaking of the Lord's Supper, and keeping strictly the fasts. They have a number of these. The two principal ones are called the Great and Little Fasts; the former continues fifty days. They also fast twice every week, a portion of Thursday and Friday. They keep these fasts very rigidly, and consider it a great sin to break or fail to keep them. As to baptism, every child is baptized after eight days, and if any child fails to be baptized after this time it is counted unclean, and

if it should die in this state would not be allowed to be buried in the usual or sanctified burying-place. They even believe that it is forever lost.

The condition of the clergy is far from what it ought to be. They are as a class uneducated, only able to read the church service, which is all in the ancient Syriac, an unknown tongue to many of them; the same even as the Vulgate is to the members of the Roman Catholic church. Nearly all of them, from the patriarch, bishops, and priests down to the deacons, are addicted to the use of wine and intoxicating drinks, and not a few are confirmed drunkards. Their moral characters would hardly bear a close scrutiny—even of those holding high and responsible places.

THE ARMENIANS.

The same may be said of them as of the Nestorians in regard to their form of church government and religious life, as they have the same order of clergy, and they keep the fasts, and are just as particular as to baptism and partaking of the sacrament. Their priesthood is not quite as ignorant as the Nestorians, for they are wealthier and more energetic, and have some good schools where their children are educated. They are more bigoted and have more self-esteem. The clergy have great influence and power over the people. Their word is almost law and gospel.

The faith of the Armenians differs from that of the Nestorians. The former are more addicted to picture and saint worship. They offer up prayers for the dead, and worship the Virgin Mary. They have a metropolitan or catholicus, which corresponds to the Nestorian patriarch. But the other orders of the clergy are the same. The metropolitan and bishops, like those of the Nestorians, are not allowed to marry; but the priests and deacons are. The Armenian priests are not allowed to marry the second time. They interpret the command of Scripture "the husband of one wife" in this way, just as the Russian or Greek church does. The clergy as well as the laity are accustomed to use wine and even stronger drinks; and like the Nestorians many of their religious guides are hardly sober a whole day at a time. "Like priest like people." It is not surprising, therefore, if we see much drinking and drunkenness

among the common people of both the Nestorians and Armenians, since their religious leaders and teachers set them the example. But intemperance is not the only vice they have. In truth it might be said it is the mildest one with many.

THE MUSSULMANS.

These are the followers of Mohammed, who lived about twelve centuries ago. The Mohammedan confession of faith is very brief but comprehensive. It is this: "God is God; there is but one God, and Mohammed is His prophet." When any one wishes to become a Mohammedan, or is compelled to be one whether he wishes or not, as it used to be by the power of the sword, all he has to do is to repeat this short creed, and he thereby becomes a follower of Islam (the true faith). It matters not how wicked or hardened a wretch he may be or continue to be; just the instant he repeats the formula, then he becomes a true follower of the faith in good and regular standing. Mohammed is not only their prophet, but also their mediator with God.

They also keep many fasts; the principal one, called *Ramazan*, continues one month. At this fast the people neither eat nor drink, nor even smoke, from early dawn till twilight. When the days are long it makes it very hard for the people to keep it. They are commanded to pray five times a day; there is not very much heart in this service, as they pray in an unknown tongue. Many of them scarcely understand a word of their prayers. They are forbidden to drink wine or any strong drink. They are the best of temperance people, for they are total abstainers. They are commanded to make pilgrimages to Mecca or Kerbalai, or to some other holy place. They are considered very holy after making such a pilgrimage. A Mohammedan is not allowed to change his faith for that of any other, under penalty of death. A schoolboy in America twelve years old knows more in general information than their *moolahs*, or priests. There is usually a school in every *mosque*, or church, and these *moolahs* are the teachers. So it is evident that the scholars do not make very extensive progress in the arts or sciences. The priests exert a very powerful influence over the people, and it is anything but salutary.

THE CONDITION OF THE WOMEN

under such religions and religious leaders is indeed pitiable, as may be inferred from the account already given. Like other corrupt or false religions, they have had a special baneful influence upon the women. Instead of ennobling or elevating them they have had quite the opposite effect. In many places the women are put on the same level with beasts of burden. We have seen them in the mountains carrying heavy burdens on their backs, slowly toiling their weary way up the mountain, in order to save the donkey or ox, which, with the "lord," was following just behind without a load, and the man complacently smoking his pipe. The men are even more careful of their buffaloes and oxen than they are of their wives; for a yoke of buffaloes costs sometimes twice as much as a wife. The girls are not considered worth educating. The natural result has been that they have grown up in ignorance. At an early age (from 12 to 15) they were married, and had no other higher ambition in life than to be the mother of a large family of sons. At meals the mother and daughters serve the father and sons, not eating together with them. When the men have finished, then the women and children eat what is left. A bride is not allowed to speak above a whisper in the presence of her father-in-law and mother-in-law for a long time; even for several years. This is the condition of the women under the old Nestorian religion. And the same is true of the Armenians, except, as they are wealthier and more ambitious, they do take better care of their women than do the old Nestorians. Still the women are uneducated, and are kept more secluded than are the Nestorian women. To these ignorant, uncouth, and unregenerate women are intrusted the entire care and training of the rising generation for a time, and that time the most important, as it is the most susceptible period.

Under the Mohammedan religion the condition of the women is far worse, if such a thing is possible. Even their priests, as well as the men, openly declare their belief that the women have no souls, and many of the women believe it too. The life of the wealthy Mussulman women appears most uneuviable to us. For as they

have no work to do, they spend their time in smoking, drinking tea, and gossipping. They are always glad to have the missionary ladies call on them. They never are allowed to be in the company of men with their faces uncovered, excepting with their husband, father, or brothers. Always when they go to visit a friend, they must be accompanied with a trusted man servant and three or four maids. The more servants they have, the greater they appear in the eyes of the people. If one of the missionary ladies should happen to remark, while calling, that the little boy baby is a fine-looking child, they would immediately send a servant to the *moolah*, to have him write a charm to put around the child's neck, to protect it from the "evil eye," as they say. These ladies dress very richly, and their chief amusement is to attend weddings, which last sometimes a week.

The poor Mussulman women have none of the pleasures of the rich, but are compelled to work all the time. We have often seen wretched, filthy women trudging along under a heavy burden, with not as much intelligence in their eyes as we have sometimes seen in an animal. It is trying to the faith and patience to teach such women. The poor women really make most of the earnings for the family; and after a hard day's work they are often abused and beaten by their husbands. There are no words for *home* and *wife* in the language of these three nations: only house and woman.

THE PRESENT ASPECT.

The gospel has had, and is still having, a wonderful transforming and beneficial influence upon the Nestorians. As yet, with us the work among the Armenians and Mussulmans has just begun, with very encouraging prospects, however. The girls now are not only taught in the common schools, but many of them have the advantages of a six years course in the Female Seminary. When the mission work first began there was only one woman in the Nestorian nation who could read. If Christians in America could only see one of the women who has been educated in the Female Seminary, and compare her with one of those poor, ignorant, and coarse women in some of the dark villages, then they could realize what a

Constantinople
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Ararat
Erzeroom
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Teheran
Cyprus
Mesopotamia
R. Euphrates
Beirut
PERSIA
MEDITERRANEAN SEA
Damascus
Sehna
Hamadan
Bagdad
Kimanshah
Kum
Alexandria
Jerusalem
Babylon
R. Tigris
Ispahan
ARABIA
Cairo
AFRICA
Sinai
PERSIAN GULF
Shiraz
MAP OF THE
PERSIA MISSION
Field indicated by dots thus
Flek's Russell Eng. N.Y.

contrast there is between the two. Or if they could visit them in their homes, they would appreciate still more strongly what a blessed work the gospel has done for these women, and would feel that every dollar and every day that had been expended in this work had been wisely and most profitably given. They would not begrudge one dime or one moment of it. The work is not only going forward, but with increased advantages and encouragements. The people have reached that point that they now not only *appreciate* their privileges, but are making the best use of them. There are double the number of applications for girls to enter the Female Seminary every year than we are able to receive with our present accommodations. The laborers at the different stations are as follows:

OROOMIAH STATION.

Rev. B. Labaree and wife, Rev. J. M. Oldfather and wife, Mrs. D. P. Cochran, and Miss Mary Van Duzee; and by this time the reinforcements have reached there, consisting of Rev. J. H. Shedd and wife and Miss Jennie Dean, who are returning to their work, and Rev. J. H. Wright and wife. In this country Rev. W. R. Stocking and wife and Rev. Wm. L. Whipple and wife. Joseph P. Cochran, M.D., and wife are on their way and will arrive next month.

TEHERAN STATION.

Rev. Jas. Bassett and wife, Rev. David Scott and wife, and Miss Bassett and Miss Schenck. Rev. J. S. Potter and wife are on their way there.

TABREEZ STATION.

Rev. P. L. Easton and wife, Rev. S. L. Ward and wife, Miss Mary Jewett, Mrs. Van Hook, and Miss Annie Poage.

BOOKS OF PERSIA.

For sale by the Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia.

Faith Working by Love. Memoir of Fiske. $1 75.
Missionary Life in Persia. Justin Perkins, D.D.
Tennessean in Persia. Rev. Dwight L. Marsh. $1 75.
Woman and her Saviour in Persia. T. Maurie, D.D.

RECENT MISSIONARY NEWS.

Mrs. B. Labaree, Seir, Persia.

"Owing to the condition of the mission the gentlemen have been able to visit the villages very little during the winter. The work has been in an encouraging state; in many of the churches, without a general outpouring of the Spirit, there has been a steady and healthy growth, the young men, particularly, showing marked Christian activity. The schools have done remarkably well. The new board of education (mostly native) has taken hold of its work with spirit, and we take great satisfaction in the condition of the leading high school in the city. The depth of snow, and the consequent condition of the roads, has kept us in Seir, closely at home this winter. Mr. Labaree alone has spent several days each week in the city. Though very infirm he has been able with care to get through with much work. The treaty of peace, of which we have just heard, has filled us with rejoicing. We have anticipated trouble with the Koords, but recently one of the largest tribes in our vicinity has been at war with itself, and many of its leaders have been killed, so now we hope that its power is somewhat broken."

Mrs. Easton, Tabreez, Persia.

"The work here is very difficult; the people are so bigoted and fanatical, and the authorities so watchful. Every time a Mussulman becomes bold enough to come to our meeting, he is almost sure to be arrested as he leaves our gate; this has happened a number of times. On the Sabbath we have classes in the Sunday-school taught in the Turkish, Syriac, and Armenian languages; in the afternoon Mr. Easton preaches in Turkish, and in the evening we have a Bible class for our own benefit. Every Thursday afternoon we have a woman's meeting for all who can be induced to come: sometimes there are six, sometimes twenty. There are many obstacles in the way of their coming. It is a *new* thing, and all old customs are thought good enough; then they are superstitious, and think the Armenian church will save them, or so thoughtless that it seems as if they hardly used their minds at all. But *some do* come in spite of ridicule and persecution; a chapter of the Bible is read and explained to them simply, as to very little children, and prayer and singing take up the rest of the time. At first they fight, and push, and make a great commotion; but after they learn how to behave and become interested, they are almost orderly."

Miss M. N. Wilson, Allahabad, India,

writes from the Girls' School at Dehra, where she is taking a short rest. She speaks with admiration of our teachers there, and says, "It is very beautiful to see the system and order with which they

carry on their work and keep their one hundred and thirty girls in order. The school is a very efficient agency for good, and will in time have an answer for those who assert that the natives are better off and happier not to be educated. These girls so contented, happy, and well cared for, are in strong contrast to my poor little heathen children, who are, when at home, petted and indulged and then neglected and abused.

"I wish you could have been here this morning to witness what I have just seen; your hearts would have longed more then ever to 'help these women.' While at the breakfast table we heard an infant's cry, and going out to the veranda found a woman there with four children whom she said Mr. Calderwood had sent to the school. The first thought was, 'How can we take them when the dormitories are full already, and other children are coming who have a stronger claim, and money is so scarce, how *can* we provide for these?' But the little girls were so tired, hungry, and dirty (having been just rescued from some dancing woman to whom they had been sold), and the emaciated baby the woman said had been taken from a river where its mother had thrown it to drown rather than starve, and they all looked so bright and wistful, need I say that the ladies could not find it in their hearts to refuse to keep them? Ways and means were discussed; a store-room could be made into a bed-room by repairing the floor so that snakes and centipedes could not creep in, and soon all was planned, though how to meet the expense of bedding and clothes they could not yet see. This for one incident of mission life."

Mrs. James F. Holcomb, Allahabad, India.

"While many of our missionaries have been obliged to go to the hills on account of illness in their families, it is matter for deep thanksgiving with us that we are able to be at home; we prayed earnestly for this, and though obliged to be careful, we are both able to do full work, and hope to remain here the entire season. I have charge now of a school for the children of native Christians, a bazaar school, and visit eighteen zenanas. Though the pupils in the zenanas marry young, if they have learned to read the Bible well, and are somewhat interested in it, I feel that a strong point has been gained, and it has been a great pleasure to me to see how eagerly they receive the books I give them to take away to their new homes.

"Doubtless you have heard the particulars of dear Mrs. Forman's death. She was one of the loveliest Christians I have ever known, and it was a great privilege to visit her sick chamber; notwithstanding her sufferings she was always cheerful, always full of interest in others, and always resting in Jesus, cheerfully commit-

ting to Him herself, and the interest of the dear ones from whom she knew that she must soon go."

Mrs. James W. Alexander, Mynpurie, India.

"The natives are as a rule very fond of music, and the children in our schools know much of the gospel of peace, through the hymns they repeat and sing. When the regular lessons are over, it is never necessary for me to say, 'And now we will sing before I go,' as the request comes from them. One morning I could scarcely keep back the tears, when a poor widow, sitting close beside me on the floor, said, '*Mem sahib*, please sing *my* hymn about the country which is far away, and where there is always light?' This hymn, which she called hers, I found to be the translation of ours: 'Where saints in glory stand, bright, bright as day;' another woman said, 'My favorite hymn is the one which tells about our rest being in heaven, not here on earth,' and another, 'I like best the one that tells of Jesus being *my* Saviour.' Thus you see how much woman may do for woman here, when she has the voice, as well as the heart, to 'sing for Jesus.'"

Mrs. James M. Shaw, Tungchow, China,

sends a leaf from her diary of a trip into the country, in lieu of a letter, which there was no time to write: "Evening—sitting in a Chinese inn on a large brick bed. If I were in a more comfortable position, I would like to give you a picture of my surroundings; but as it is, I fear you will get only a corner here, and a peep there, before I am ready to put pencil and paper aside, and try to forget all in sleep. The small mattress which I brought from home is spread out, and makes but a poor show on this great *kang*, which occupies nearly half the room; the mud walls and floor would look odd to you, as well as the great beams overhead, and the windows covered with paper. Just outside the door several donkeys and mules stand munching their food, and all night long their wooden bits rattle against the manger, with the occasional variation of a musical bray. When do these creatures sleep? I'm sure they need it, for all day long they 'rattle their bones over the stones' of those horrid foot-paths, which I cannot call roads. Supper is just over; the bread and cake I brought from home were too dry to be choked down, so I sent out for a bowl of millet and some eggs; the latter came swimming in about half a pint of hot water. A Chinaman would have held the bowl to his mouth, and, with an occasional poke of the chop-sticks, and a peculiar sound which once heard can never be forgotten, sucked the food into his mouth. My cook is outside talking with a man who is quite interested in the doctrine; he belongs to a sect which hopes to reach heaven by good works—

they will not kill or eat any animal, and he is just saying, 'We no eat have eyes things' (things with eyes); thus he thinks he is safe. Now good-night; I must leave all the rest unsaid, for the ride over the mountains has tired me, and I must be ready to start again at daybreak. You would laugh at my clumsy litter; but it is no joke when one has been shaken up and down and to and fro for ten or twelve hours, until every bone aches, and one is generally dilapidated."

MRS. MATEER, TUNGCHOW, CHINA,

emphasizes her conviction that the only way to become a successful missionary is to "*learn the language.* Make it your *business* to learn the language. Lay out your plans to learn it, and to make good progress the first year. Give the first year to study; your health will not fail, it will in all probability be only the better for having your mind fully occupied."

MRS. F. CARROW, CANTON, CHINA.

"Let me tell you of a very sad case that occurred in the hospital about the first of January. A poor woman was brought in with consumption, and lived but about two weeks. During that time one of the missionaries talked with her very often, telling her of the gospel, of which she had never heard before. She always listened attentively, and we hope that she really trusted the Saviour at last. It is almost impossible to know whether these people have a saving faith, for sometimes after professing to believe they return to their idols. The day before this woman died she suffered extremely, and asked us to pray that she might die soon. Late in the evening, when we went in to see her, every one had left that side of the building, because they thought she was going to die, and they have a superstitious dread of death. The next day was New Years, and I had to be at home to receive calls, but early in the morning I slipped off to the hospital and found the poor woman almost gone, and just as I was about to moisten her parched lips I was called away, and asked the nurse to do it. She became quite angry, and said the woman had no more money to pay her and she wouldn't do it. I was shocked, and think I made her feel ashamed, for she afterwards repented and did it. Did you ever hear of such heartlessness? In a few hours the poor creature died, and you can imagine what an effort it was for me to receive calls all day and look cheerful when the tears were ready to flow. A Chinese hospital is a most repulsive place to visit, owing to the want of cleanliness of the people; they consider it a misfortune to be obliged to sleep upon beds and to keep themselves clean, and sometimes I have to just shut my eyes to avoid the loathsome sights."

Mrs. D. M. Hazlett, Rio de Janeiro, Brazil,

writes of the coming of another little child to cheer them in their sorrow at the loss of their first born, of subsequent illness, of insufficient help in household labors, and of her sincere regret that on account of all these things she has been unable to write missionary letters as her heart has often prompted her to do. She says: "Would that I had the time to write long letters to all the societies and my sisters in the work, who are so kind to me; their letters are real joy-beams, and the expressions of love, sympathy, and interest in my work and myself are heart cheering, how much so I can never tell them.

"There is increasing interest in our work; at each communion service one or more new converts profess their faith and willingness to fight against the superstition and ignorance which darken this land. Recently one of the government officers, a man of high position here, expressed a desire to unite with our church, and said that on that occasion he wanted to have the mounted cavalry and his body guard stand outside the church. Mr. Hazlett feared that he wished it done for effect, as these people are so fond of show, and told him so; but he replied that it was only to let them see that if he *was* a government officer, holding a high position among them, he was not afraid of them nor afraid to become a Protestant."

Miss Mary L. Cort, Petchaburi, Siam.

"We have had a very warm season this year, but the blessed rains have come at last, and the farmers will begin to plant and sow, for the priests and officers have blessed the fields, and now they think all is in readiness; these people are so wicked and idolatrous, I wonder at the infinite patience of God towards them. The Rev. Mr. Van Dyke has just arrived, to assist in the organization of a new native church at a fishing village seven miles from here. I am writing, at Miss Scott's request, a letter on Siam for the little missionary society at Woodstock; how glad I am to do it!"

Mrs. Wright, Seneca Mission, Versailles, N. Y.

"I write to acknowledge the receipt of a very nice package of picture cards and Scripture texts, and other things very suitable for my work in our Sabbath-schools both at Newtown and at the church. The primer will be very useful for the smaller children, and is just what I have wanted for a long time. It is difficult to find anything sufficiently simple and instructive for these children, who understand English so imperfectly."

At Home.

OUR YOUNG LADIES.

THEY are coming to the front, and most cordially do we welcome them. It is one of the very pleasant facts in connection with our mission work that so many of them are interested in it. We report every month substantial aid received from the young ladies' bands in our seminaries and schools, as well as from those in the churches and home circles. From their ranks, too, are the vacant places in the foreign field being filled, and the places on this side the seas which the older laborers are leaving, one by one.

We do not intend to preach to you, young friends, but we want to let you know what a real help you are to us, and how your co-operation lightens our burdens and inspires us with fresh hope and courage. We, in our maturer years, cannot forget the hopes and aspirations, the joys and the trials too, of our younger days, and it is with hearts full of sympathy and warm greeting that we clasp your hand and bid you God speed in the Christian life which opens with all its possibilities before you. We know that it is not an easy thing for you to "stand up for Jesus" always before those of your own age; it requires no little courage for you to lead the devotions of your mission band or little prayer meeting now and then; but oh, you are so much stronger for every successful attempt to do your duty, for every victory over self and Satan! And you cannot realize, as you will do hereafter, how much more you can accomplish in the world, to how much greater advantage you will always be able to work, if you take right hold of the Master's work now.

There are many Christian women who have glided along to middle life with little thought of their part in the bringing of souls to Christ. They are not always what we should term worldly Christians (if such a being can exist), but the cares of this world or its pleasures, or both, have so closed down around them that they have not lifted their eyes to see the great privileges which

lie beyond. Sometimes they catch a glimpse of this unexplored part of their life, feeling utterly incompetent to fulfill its duties, and sink back into their old habits, or press on, performing under many difficulties what would have been plain and easy had they undertaken it earlier. But as we look upon *you*, with your youth, and freshness, and talent, and accomplishments, we feel that you can *be* what you choose to make of yourselves; you can *do*—ah, what may you not do, leaning on the omnipotent Arm! And we believe in you; we believe that you will grasp the problem of life at the outset, nor shrink from the difficulties and discouragements in your path, and when you are called to take our places and bear the burden and heat of the day, may you be far better prepared for the contest than any of us have been!

ONE OF OUR SHORTCOMINGS.

Dr. Arthur H. Adams, Osaka, Japan.

There is just one thing which your Society is doing that is not wise, and all the dear missionary women in both American and English societies are doing the same thing. It is this: they send young women to foreign lands to engage in a life work, and by the next mail begin to demand, "What are you doing? Tell us all about your work," seeking for something interesting in the line of direct Christian activity, with which to stimulate the supporters of their missionary treasury. The result is they ruin the life work of their missionaries, yes, kill it outright. Receiving such letters, the young missionaries, of course, rush into business; teach in English first, then add this and that duty until they are overwhelmed with labors for which they are not really ready, and once fairly engaged in the work they cannot drop it. When you send your son to preparatory school you do not take such a course, asking in your first letter how many sinners he has saved, if he have the ministry in view, or, if intending to become a physician, how many sick he has cured. He is only preparing for the work of a life time, and you put his mind on the preparation and your money into it, waiting for the big harvest by-and-by. So on missionary fields; a life work means, or ought to mean, at least five years of preparation, embracing a long steady study of the language and the manners and customs of the people. But, as such matters are now managed, there are more great possibilities for the future ruined by the missionary's intense desire to be at work, added to being urged on by letters from the United States and England, than there are great things

accomplished. In Japan a missionary needs no urging, rather, he needs to be restrained. Write your new missionary to hold herself back from the work, to prepare well, and wait as the Saviour did—for thirty years, if necessary—and then in the few years remaining, it may be only three, fruit will be borne such as can never come except after the most thorough preparation.

This language as well as the people are bottom end up to us western folks. We slip along in it, taxing both their patience and forbearance; calling forth, not infrequently, their contempt, instead of their attention and admiration. I speak from inside knowledge, because from the first I have been compelled to practice medicine, and to pick up the language as I went on. Could I, at the beginning, have had a clean two years at studying the language, instead of being harnessed right up to both medical practice and missionary duty, I should have been worth double to both the cause and the country in the end. Do tell your missionary to apply the brakes to her ambition and enthusiasm until she has accomplished at least her preparatory studies, and leave the teaching and preaching till she gets into her college course, omitting all mention of the seminary. Do not feed her on cayenne pepper letters before she becomes acclimated, and that takes, for the body, from two to three years, and for the mind, and tongue, and ideas—well, this is a morally malarious country, and this language is bilious, that's all.

READY.

BY MARGARET J. PRESTON.

I would be ready, Lord,
My house in order set,
None of the work Thou gavest me
To do, unfinished yet.

I would be watching, Lord,
With lamp well trimmed and clear,
Quick to throw open wide the door,
What time Thou drawest near.

I would be waiting, Lord,
Because I cannot know
If in the night or morning watch,
I may be called to go.

I would be working, Lord,
Each day, each hour, for Thee;
Assured that thus I wait Thee well,
Whene'er Thy coming be.

I would be living, Lord,
As ever in Thine eye;
For whose lives the holiest life,
Is fittest far to die.—*Old Song and New.*

A WORD TO COLLECTORS.

A YOUNG lady starting out to make her missionary collections, thought of a poor family in her district in which there had been months of sickness, and the loss by death of four children.

"Shall I go there? Would it be right, knowing their circumstances?" were questions that came to her mind. After considering them she decided to call and state her errand.

"I am very sorry I have nothing by me to give now," was the answer; "when will you come again?"

A time was named two or three months off. "I will have something saved for you, then." When she called again fifty cents were given, with the remark, "I should have felt badly if you had passed me by."

Give *every one* a call. Some are the Lord's poor, who, with a guinea heart, may have but a shilling purse, but their gifts may bear a richer blessing than those which have cost no self-denial.

M.

NEWS FROM THE HOME WORKERS.

FROM the secretary of one of our Presbyterial societies we get this word: "I believe we are beginning to realize in our society, that this work of sending the gospel to the nations sitting in darkness is so momentous that we cannot afford to do it in a hurry. Hurry opens the door for expensive mistakes. Every woman's missionary society is too poor to make them. Hurry has weakened the cause incalculably the world over. Taking time within reasonable limits is unquestionably better policy."

Miss Loring writes: "I organized a society in April, 1877, in a large country church where I knew it would be difficult to hold stated meetings on account of the scattered membership. I suggested the dividing of the congregation into four districts, and the holding of a monthly meeting at some central point in all of the four districts on the same day, giving all an opportunity to attend. The following is an extract from a letter received recently from the secretary:

"'Our society numbers over fifty members. We divided it into four districts by your recommendation. We meet regularly in the different districts on the first Thursday of the month; spending half an hour in devotional exercises, attending to business for half an hour, then an hour is spent in listening to reading by one of the members, sometimes extracts from Romance of Missions, by Miss West, or to some items of missionary news gathered during the

month; the remainder of the meeting is devoted to conversation, and after a plain supper we disperse.

"'In these feeble efforts to do good to others our own souls have been blessed. Christian fellowship has been promoted, timid disciples have been encouraged to lead in prayer, who had never heard their own voices before except in their own closets, and an increased interest seems to be felt in all branches of the Master's work. We are to have a general meeting of the whole society, or the four districts, next month, to hear reports of the secretaries and treasurers. Each district has its secretary and treasurer, but one president has charge of the whole.'"

From a lady in Missouri: "We are trying to rouse our section of the country, and meet with considerable success. One auxiliary in our state writes of all-day monthly meetings, when the ladies come many miles on horseback, and after a morning meeting, and dinner, they go out by twos and call on absentees, then gather for a closing prayer meeting. God will bless such earnest workers."

And this from a pastor in the same state: "Pardon me if I take your time to say, that this little work (*Woman's Work*), though strictly for missions, is one of the best means of grace, outside of the Bible, I can put in the hands of the women of my church. Only last fall our society was formed, auxiliary to the one at St. Louis, and already some tongues have been loosed, and ladies who never have prayed in those social circles before, have found how blessed it is to speak with Jesus there. Oh, that the pastors of all our churches knew the value of these women's missionary societies to promote pure and holy religion in their congregations, and above all, the value of this modest, yet mighty heart-moving little journal."

A member of an auxiliary in the country writes: "Fourteen families are reading our library of nine volumes. On some of these volumes we have questions which bring out a synopsis of them, and which emphasize important points. An exercise in these library questions never fails to enliven our meetings, and excite interest in the book. We say little about money in our meeting, but aim to arouse in each heart a lively sense of personal responsibility, and privilege in spreading the gospel."

A home missionary writes: "God bless you in your work! Though our heart and life are in home missions, we are deeply interested in foreign missions, and cannot deny ourselves the privilege of helping the work abroad, as well as at home."

RESPONSES.

Among the many responses to the appeal for "The cost of a Necktie," are the following:

"Seeing in the *New York Evangelist* the appeal in behalf of the debt of our Board of Foreign Missions, I felt that I must give enough to purchase one necktie, although poor and aged, and a widow. I trust that God will put it into the hearts of the women of our beloved church to cancel this debt, and to answer the calls for missionaries."

"I have long had a desire to contribute something to the mission fund, but when I would contemplate the greatness of the work, and the vast sums needed to carry it on, and compare it with the little I could give, I would fold my hands and sigh. When I saw the call in the *Herald and Presbyter*, for each lady in our church to give the cost of a necktie, I felt as though it was there especially for me. I will no longer say that there is nothing I can do because my means are limited and can do so little; but will do that little with a cheerful heart. Our kind editor did not say our costliest necktie; but as I never indulge in one above one dollar, I will send that amount with the hope of being able to do more at some future time."

SEMI-ANNUAL MEETING.

The Woman's Foreign Missionary Society of the Presbyterian Church will hold its Semi-annual Meeting in the Pine Street Church, Harrisburg, Pa, commencing on Wednesday evening, October 23d, and continuing over Thursday the 24th. This change was made necessary since the issue of the September number.

A general Missionary Meeting will be held on Thursday evening, to be addressed by Dr. Ellinwood, and it is hoped by Dr. Bushnell also.

Entertainment will be provided for all delegates from Auxiliary Societies, the officers of Presbyterial Societies, and returned Missionaries, by sending their names and address to Mrs. Charles L. Bailey, corner Front and Chestnut streets, Harrisburg, Pa. Postal cards, with the name and residence of their entertainers, will be sent to them, and this must be attended to promptly.

A cordial invitation is also given to all friends of Missions to attend the General Meeting on Thursday evening, and a committee will be in attendance at the Church during the day to provide entertainment for them.

The Secretaries of Auxiliary Societies or the Pastor of the Church where there may be no society, must apply to Mrs. Julia A. Briggs,

17 North Front street, Harrisburg, Pa., for as many orders as they desire, which when presented at the ticket office will procure a ticket at excursion rates on the following roads: Pennsylvania Central Railroad and branches, Philadelphia and Erie Division and branches, Northern Central Railroad and branches, Cumberland Valley Railroad and branches. Any orders not used must be handed back to her.

On the Philadelphia and Reading Railroad and branches, persons must let Mrs. Briggs know the station from which they come, and agents will be authorized to issue tickets at excursion rates.

THE WORLD'S FAMINE.

F. E. H. H.

O WORLD! thy wants how little understood,
E'en as the dwellers by the wild sea-shore
Cease to regard its ever-restless flood,
And e'en Niagara's deep, continuous roar
By the accustomed ear is heard no more.
So heed we not the oft re-echoed cry
Wrung from earth's misery since days of yore;
Still in iniquity do millions lie,
Their souls are famishing, and shall they die?
They know not Christ. O dearth more dread
Than that in India, China, meets the eye!
To feed these starving, gladly ye send bread;—
To a world dying, while ye do the one,
Giving the gospel, leave ye not undone!

ITEMS FROM EXCHANGES.

THE number of native Christians in India is given in the *New Missionary Directory* as 266,391, an increase of 42,133 in four years, and of native communicants 68,689, an increase of 15,875. The Directory gives the names and addresses of 960 missionaries and native pastors in India proper, not including Burmah and Ceylon.—*Christian Weekly.*

The Moravian Church takes the lead in benevolent giving for the cause of missions. It raised last year about twenty-two shillings for each of its 16,000 members.—*Illustrated Missionary News.*

One of the most cheering signs of the times in our church (Methodist Episcopal), and in all the churches, is the increasing relish for missionary reading. We are confident that the Christian women of America have read more on the subject of missions during the last ten years than during the fifty years preceding.

This increased knowledge is bearing glorious fruit in action. Here information is always certain to fire the heart and move the hand. Wherever our workers find a lack of co-operation, they may be sure that the unconcerned are not reading our missionary papers and books. Wherever you can get subscribers for the *Friend* you can get an auxiliary society. The latter, without proper missionary reading, will be very short-lived. — *Heathen Woman's Friend.*

Women's Mission Boards and their auxiliaries, in this country alone, are said to number 9000.—*Heathen Woman's Friend.*

"Missions are a failure—they cost too much." So say some people. The governor of Natal is of a different mind. In a late address he says, "One missionary is worth more than a battalion of soldiers." The Earl of Shaftesbury says that "If London did not have its 400 missionaries it would require 40,000 more police." Civilized nations can not afford to cease to carry on missions. It would cost more to drop them than to sustain them. What one generation saves by stinting its missions, the next must pay with interest in suppressing crime.—*Missionary Link.*

Miss Fielde last year prepared two hundred lessons for beginners in learning the Swatow dialect. These will furnish study for two years and enable the student to master the Tie Chin dialect more quickly than has been possible for the missionaries who had to learn it without books. Type, with the tonal marks affixed to the letters, had to be specially cast for the printing, and this was done at the foundery at Shanghai. The book is printed on writing-paper, with blank pages between the lessons for additional exercises.

The printing was done at a temporary office in Swatow, that Miss Fielde might correct the proof with care. All this has made the publishing of the book very expensive; but the eight hundred dollars which it costs is paid by one of the merchants in Swatow, with the generous arrangement that he will bear all losses that may be, but share all the profits after the three hundred copies being printed are sold. Miss Fielde has also finished an "Index to Williams's Dictionary," with pronunciations in the Swatow dialect.

S. Wells Williams's Dictionary is fourteen years work of one of the most able and accurate scholars China has had. It contains 12,527 Chinese characters, with the Pekinese pronunciations and definitions in English. This index will render that grand dictionary more useful in the study of our dialect, and will be valuable in the preparation of our colloquial books in the Chinese character.—*Baptist Missionary Magazine.*

What Pagan has ever realized the truths of natural conscience

in his inward character and his outward life? What Pagan is there in all the generations that will not be found guilty before the bar of natural religion? What heathen will not need an atonement for his failure to live up even to the light of nature? Nay, what is the entire sacrificial cultus of heathenism but a confession that the whole heathen world finds and feels itself to be guilty at the bar of natural reason and conscience? The accusing voice within them wakes their forebodings and fearful looking for of divine judgment, and they endeavor to propitiate the offended Power by their offerings and sacrifices.—*Rev. W. G. T. Shedd, D.D.*

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Beulah Ch., O., St. Clairsville Pres.
Birmingham, O., " "
Harmony, Md., Baltimore Pres.
Leesburg, Pa., Butler Pres.
Mt. Pleasant, O., St. Clairsville Pres.

BANDS.

Beulah Ch., O., Beulah.
Cambridge, O., Mary Happer.
Washington, O., Young Ladies.

NEW LIFE MEMBERS.

Boyd, Mrs. Louisa
Collier, Mrs. M. C.
Snow, Mrs. J. R.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from August 1, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS.—Beverly Aux., for L. M., ... $25 00
CARLISLE. — Chambersburg, Woman's Prayer Meeting, to send Miss'y to Chili, $5; Harrisburg, Market Sq. Ch., Woman's Prayer Meeting, Necktie Fund, $50; Shippensburg, Miss J. M. Davidson, for work China, $5, . 60 00
CHESTER.—Downingtown, A Friend, to constitute Mrs. M. C. Collier, L. M., . . 25 00
CINCINNATI. — Cincinnati, 3d Ch. Aux., of which $30 for sch'p, Dehra, ... 80 00
DAYTON.—Oxford, Soc. of Inquiry, Fem. College, $30; Springfield, 2d Ch., Pleasure and Profit Bd., for Oroomiah building, $8, . $38 00
ERIE.—Fairfield Ch. Aux., . 7 00
GENEVA.—Penn Yan, Ladies of Ch., for Necktie Fund, $44 86; Phelps Aux., sch'p, Saharanpur and L. M., $30, 74 86
HUNTINGDON. — Duncansville Aux., of which $5 by ladies of one family for Necktie Fund, $28; Hollidaysburg, Sem. Bd., $4, . . . 32 00
LOUISVILLE. — Hopkinsville, 1st Ch., Ladies and S. S., for Necktie Fund, . . 5 00
MAHONING.—Columbiana Aux., $1 50, North Benton Aux.,

$5, Warren Aux., $10 ($16 50), for Miss'y, Bogota; Warren S. S., for sch., Bogota, $18 88, . . $35 38

Morris & Orange.—Morristown, 1st Ch. Aux., for Miss'y, India, $46 50; Orange, Central Ch. Aux., for Miss'y, Siam, $174 41, 220 91

New Brunswick.—Trenton, 4th Ch. Aux., for Miss'y, India, $50; Prospect st. Ch., for sch., Brazil, $30, . 80 00

North River.—Poughkeepsie, Willing Workers, for sch'ps, Oroomiah and Sidon, 82 25

Philadelphia Central. — Green Hill Ch. S. S., Miss'y, Africa, $87 50; North Ch. S. S., No. 2, for sch'ps, Dehra and Oroomiah, $45, 132 50

Pittsburgh & Allegheny Com.—Allegheny, 1st Ch., Mrs. R. S. Hayes, 4 L. M.'s, $100; Pittsburgh, 6th Ch. Aux., for Miss'y, Brazil, $51; Wilkinsburg Aux., for Mexico, $53, . . . 204 00

Redstone.—KeKeesport, McBride Bd., for Miss'y, Persia, ... 75 00

Rochester.—Geneseo, Grains of Wheat, Butler sch'p, Persia, ... 15 00

St. Clairsville. — Concord Aux., for B. R., Lahore, $20; Martin's Ferry Aux., outfit Miss'y, $19 20, Children's Soc. (of which Charlie Chalfant, $2 98, Mary and Eddie Chalfant, $1 71, Sarah B. and Willie Thomas, $4 05, Carrie Inglebright, $1 20, Ella Inglebright, $1), $14 60 ($33 80); Nottingham Aux., $32 10, . 85 90

Shenango.—Mt. Pleasant S. S., ... 35 00

Miscellaneous. — Bayonne, N. J., 2 Pres. ladies, $1; Boston, Mass., Mrs. C. H. Pond, $5; Flemington, N. J., C., for Oroomiah bdg., $2; M. L. W.; New Castle, Del., H. S., for Oroomiah bdg., $1; New York, A friend to missions, $1; Philadelphia, Mrs. S. Dexter, $2; St. Peter, Minn., Mrs. J. A. Treadwell, $4 40; Tioga, Pa., Mrs. M. R. Baldwin, $5; Zionsville, Ind., Mrs. P. Anderson, $2, Mrs. J. M. Bradley, $2; For "Neektie Fund": Bridgehampton, N. Y., $1; Cincinnati, O., Mt. Auburn, A friend, $2; Fostoria, O., Frank W. Peet, $1; Franklin, O., Mrs. J. L. Gage, $2 50; Freedom, O., A. A. B., $1; Gettysburg, Pa., Miss H. McCreary, $10; Homer, N. Y., Mrs. L. A. Schermerhorn, $10; Houston, O., Mrs. M. I. Black, $1; Kenosha, Wis., Miss Belle Robertson, 51 cents; Lock Haven, Pa., J. McC., $2; Louisville, Ky., Mrs. Crawford, $1; Ludington, Mich., Mrs. I. H. McCollum, $1; Marathon, N. Y., J. G. P., $1; Marseilles, O., S. Anna M. Demarest, $1; M. B. F., $1; Montreal, Canada, Mrs. E. K. Greene, $10; New Castle, Del., H. S., $1; New York, Mrs. S. A. B., $1; Philadelphia, A Mite, $1, M., 50 cts., H., 50 cts., Amy Loxley, 50 cts.; Plainfield, N. J., Miss Annie Smith, $5; Point Pleasant, O., E. S. C., $1; St. Louis, Mo., A Pres. lady, $1; S. Vineland, N. J., Mrs. W. H. Gardner, $1 50, Mrs. T. A. Gardner, 50 cts.; Stamford, N. Y., A friend, $1; Summit, N. J., Mrs. J. S. Porter, $1; Watkins, N. Y., A friend who loves Jesus, $5; Young lady from the Bay State, $1 ($67 51); Sale of leaflets, &c., $1 35, ... $95 26

Total for August, 1878, . $1408 06
Previously acknowledged, . 8485 81

Total from May 1, 1878, . $9893 87

Mrs. Julia M. Fishburn, *Treasurer*,
1334 Chestnut Street, Philadelphia.

September 2, 1878.

W. P. B. M.

Northwestern Department.

CHINA.

MISS SCHMUCKER.

Soochow, July 4, 1878.

. . . MRS. FITCH probably told you that they had moved into their new house, and that Miss Cooley and I had taken possession of their old one. We find it very comfortable and pleasant, but as yet we have not been able to get entirely settled, on account of the continued rain. Our landlord has just finished repairing our roof, so that the rain will not interfere with our comfort hereafter. We have some very amusing experiences in trying to direct a servant with our limited vocabulary. But Mrs. F. is not far from us, and is very kind in helping us over difficulties. We spend five hours daily with our teacher, and are just beginning to realize what is before us in trying to acquire the language. We know that God is able and willing to help us, and so try not to be easily discouraged. . . . We feel that we are highly favored in having "Tong," Mr. F.'s native assistant, and his family live in the lower part of our house. They are a very happy Christian family, and their influence in favor of Christianity will certainly tell on the Chinese about them. The mother-in-law, Mrs. F.'s Bible woman, is certainly a power for good; her face itself is a sermon to me. They with our boy, and the school teacher, come to our room every evening for prayers. Although we understand so little we enjoy having them, and are now able to sing a number of hymns with them. Their tunes being the same as ours, often carry us in thought to the dear ones far away, with whom we used to love to sing them. Mrs. F. has told you all you wished to know about the organ, so I will say nothing about it, except that we would enjoy one very much, and I think it would be the means of doing good. The people seem to enjoy singing; but they flat so in their singing that it is hard to

sing with them without an instrument. There is nothing in the way of school work that we can do yet, but we want soon to try to gather enough boys for another school. Mrs. F. thinks, and so do we, that when we have enough of the language, it will be well to start a girls' boarding school. Our house is admirably adapted for the purpose, and the family living with us would be invaluable assistants. I will be glad when I can write you that we are engaged in active missionary work, but am afraid that time will not come very soon; at least they all tell us that the first year will be only preparatory.

SIAM.

Miss Jennie C. Kooser.

Bangkok, June 1, 1878.

. . . Two of our girls at the last communion came out on the Lord's side, and made a public profession of their faith in Christ—Amie, a girl of fourteen, and Li; these girls are living a Christian life, taking their part in a weekly prayer meeting, not hesitating to pray before me or their native teacher. Amie since uniting with the church has left the school. Her father was a German sea captain, her mother a Siamese. Her father died when she was a little babe, his property being inherited by the daughter; but the mother, being a woman of bad character, soon squandered all the money in gambling, and they were penniless. Amie was placed in the school for three years, or if she desired, to remain until she was settled in life; her three years would have expired in October, 1878. But her mother has been trying for the last year to get her out, to sell or dispose of her in some way to get money to gamble; we of course would not let her go. Her mother had repeatedly boasted that as soon as her time was up in the agreement, she would sell her to a foreigner as his mistress. You can imagine what our feelings were, after we had spent almost three years in teaching and praying for her, to see such a future opening up before her, a future which would ruin soul and body. But God in His mercy provided a better way, at least we hope so. He in the first place drew her to Himself. Even in seeing her take this step we trembled, knowing the

temptations that she would be obliged to encounter, and the impossibility of a weak child opposing to any extent the wishes of her wicked mother. Fortunately a German sailing vessel was in port here, having a lady on board who came to us for a nurse for her child. Amie's mother was quite willing that she should go, and we, knowing that we could only hold her four months longer, thought it was a providence to separate the mother and daughter. The captain's wife, to all appearances, was a woman of intelligence and refinement, and promised to shield her from all immorality, and keep her as a nurse with her constantly. We all miss her very much, she was an apt pupil and a very sweet singer. She took her Bible with her, and promised to read it every day. This is one of the many trials missionaries have to contend with, to see pupils of promise leaving the school, and led into the very mouth of the pit.

A few days ago a Chinaman brought his daughter to me and said that if I would give him sixty dollars, he would give me his daughter either to use as a servant, or to put her in the school, for six years, promising in that time to pay me back the money. He said he was in debt, and if I did not give him this, he would be obliged to sell her to the theatre to get money, as his wife was in chains until he could pay his debt. He said he loved his child, but what could he do? and he would like to place her where there was a possibility of his getting her back; whereas if he sold her to the theatre he never could. I thought over the matter, and after prayerful consideration I felt it my duty to take her, but by so doing I know I will get myself into trouble. I have three girls in the school now who were rescued by their aunt (a Siamese Christian woman) assuming their father's debt, thus saving them from being sold to a theatre.

INDIA.

Mrs. Bergen.

Ambala City, May 27, 1878.

On account of sickness in my family I have found little time or strength for going among the women of the city. I have, however, occasionally visited the three schools in the city. I regret that I could not give them the attention I did last year. The first and second have been getting on very nicely. The third is rather un-

satisfactory, as the children do not seem to fear the Mohammedan teacher enough to obey him. This is the complaint the Christian woman makes. I could open other schools if I had the time and means. I have been pleased with the faithfulness of this Christian woman. This week, though, she has got permission to go for a two months visit to her mother, who is ill and will probably not recover. A young woman lately married to the teacher of the boys' school will look after the work in her absence; she seems a modest, nice girl, but is young and lacks experience, and it remains to be seen how she will succeed as a teacher. The attendance in all of the schools has been irregular owing to the prevalence of small-pox. I have never known it so bad, even in India, as during the last winter and spring. It has been in every street in the city, and one could scarcely go to work in any quarter of the city without meeting those just recovering, and in the state in which it is most contagious, as the scales begin to fly off. The natives take no precautions against it, and seem to have no fear of it. Many of the children in the schools have had it and some have died. The helpers we have here now are doing well. The Leper Asylum has been greatly in debt because of the high prices, so that we have not admitted new applicants; when once the debt is lifted we hope to take in more. We have begun the little church in our compound. I hope we shall be able to finish it this year, though we shall not be able to get a bell and lamps, and perhaps only a few benches. I wish some of the ladies at home could give us a bell, and we shall want greatly a little organ. My husband's father gave him the largest sum for the church, 2000 rupees. If this had not come, and unexpectedly too, we could not have put up the building this year. A friend from England gave us 200 rupees, so we had a nice sum, gifts to us personally for our work, to begin with. Ever since we came to Ambala we have held all of the services in my husband's study, and, as we have only four rooms in our house besides dressing and bath rooms, this had to answer as guest chamber as well, so that it was often a very great trouble to arrange. We have longed for a house set apart for God's service for some time, it will be so much better for the native Christians. It will seem more like "going to church" to have a house really a church. We had a little organ of our own, but it was never good, and finally got so it would not go at all, so we sold it for one-third of what it cost us; we do hope to have one some time.

We are having very remarkable weather; so cool to-day that the children are in flannel, and we have not had a punkah yet. It promises to be just such a year as last, cool in the beginning, with showers when they ought not to come, and then a complete failure of the rainy season and the heat unendurable. We have frequent

rains, and it seems like the regular rainy season, but is unseasonable. Last year failure caused scarcity and high prices and great suffering, and if the rains fail this year there will be actual famine. In April we had a hail storm, the stones as large as walnuts, and in sheltered places not melting for two days. This came just as the crops were ready for harvest, and beat down the grain very badly. After that there was so little dry weather that the barley could not be dried and thrashed, so it has rotted in many places.

You ask me if we have a rainy season in the winter; not a regular rainy season, but we look for rain about Christmas times, and from then on—in January occasional rains, not daily; these the natives depend on or look for, and so they arrange their sowing. Our cold weather in January is *really cold.* I feel it greatly, and wear as many wraps as at home, though not furs. Still the cold is so different, a piercing, stinging cold in the morning and evening, but a burning sun at mid day. We often have picnics in Ambala on New Year's or Christmas day, and this you could not do at home, wear a warm dress, merino, or serge, or cashmere, without wraps during the day, but add jackets, shawls, and railway rug driving home. We need just as warm clothing as at home. Indeed, every one wears flannel out here. I did not wear it at home. I think it would be a good thing for one visiting India to spend at least one hot season in the plains, for he goes home thinking what a charming place India is, as it is in the cold season, and the Europeans should not complain. Let him spend the merry month of May here as it is usually, and he could then better understand our climate and the wilting influence on all foreigners. . . . In the old days of the East India company, India may have been a land in which to make money. It seems to me now a land emphatically to *spend money* in. One can live cheaply though out here as regards clothing. If it were not for this the missionaries could not get along and make both ends meet. It will soon be nine years since I came, and I still flourish some of the dresses made even before that time; they are gradually departing though, as they have been made over until nothing remains. We see so little society that we do not note the change of fashion, and the native costume never changes; what a lesson on economical and beautiful dress these dark-faced sisters teach us!

MEXICO.

Mrs. H. C. Thomson.

Monterey, July 13, 1878.

. . . Mr. Wallace on his way to Zacatcas passed through here and gave us a delightful visit. He and Mr. T. went on a ten

days preaching tour among the churches outside the city. They travelled mostly at night (on horseback), as the weather was very hot; the thermometer 90° in the shade all day. The region they traversed is a very sickly one. The people live almost entirely on dried meat and *tortillas*, drinking the water that remains in holes in the dry bed of the streams. Although many of our Protestant families were suffering from disease, they were kept in health, and arrived home much exhausted with the heat and hard work, but full of enthusiasm. They held meetings in seven places. Besides preaching the entire day, often nearly all night was spent in religious conversation. In most of these places and in some others the gospel was proclaimed years ago and small congregations gathered. In four of them we have schools; the teachers, besides teaching the children to read and write, conduct public worship and hold the congregations together. They receive a very small salary, from $5 to $13 per month. They are pious men, and are earnestly endeavoring to instill good principles and a love of God into the hearts of all their pupils. Mr. T. has introduced the study of the Westminster Catechism in the families and schools. Some have already committed the whole, while many more are studying it. Our one native pastor spends all his time in visiting these widely scattered little churches. In all these points the cause is really progressing, and in the last few months we have had calls from several places, one as far away as 150 miles (they have sent either messengers or letters), urging us to send some one to preach to them. Our native pastor has more than he can attend to even with Mr. T.'s help, and there is no one else to send. How hard it is not to feed those who are hungering for the Bread of Life!

In Saltillo also there is a good opening, but no one to occupy the field. In the city our work is not so promising. We encounter much indifference still with our servants, those connected with them, and the many with whom we come in contact, afford many opportunities for religious instruction and diffusion of tracts and Bibles. We have about 45 members in this church, not a large number, but tried and true, a great deal to say in this country, where hypocrisy is such an art. Others have asked for baptism, but Mr. T. delays until thoroughly convinced of their conversion. The other day I translated an article in the *Children's Work for Children*, describing the "Feasts to the Spirits of the Dead in China," to some Mexicans in the house, explaining the design of the book, &c. "Why," said Don Clemente, "that is just what is done in this country." Quite true. On All Souls' day the people take lighted candles and food of various kinds and deposit them on the tombs in the cemetery, where they are left until the next day, when the living eat what the spirits have not consumed.

Home Work.

THE BIBLE STANDPOINT.

"I DO not believe much in foreign missions," said a most worthy Christian lady, in conversing upon the subject not long since. She was honest in confessing what great numbers of the women in the churches doubtless feel, but only confess by their manifest indifference in the cause. Perhaps there is no more certain index of the state of interest in foreign missions than the attendance at the meetings of the church missionary society, where out of a membership of two or three hundred women, not more than twenty or thirty, at the most, ever give encouragement by their presence, and many who do attend are unwilling to contribute anything to make the occasion the best methods of promoting the work, bringing information from the particular field under consideration, and praying for the what it should be, an hour of sweet and unrestrained conference on blessing of God upon this branch of His kingdom. Not unmindful of the fact that there has been a great awakening to the subject of foreign missions among the Christian women of the land during the past few years, and that the work is being accomplished by our own Presbyterian women, that is most gratifyingly compared with what has been done in former years, yet in view of the vast amount of unused talent among the women who professedly belong to Christ, the question is pertinent, How shall this talent be enlisted in the service of Christ, and especially in the cause of foreign missions?

There are noble Christian women in all the churches with gifts, and graces of mind, and precious time at their disposal, and influence that insures success in whatever they undertake; yes, there are multitudes of such bearing the name of Christ, who never set their foot inside of a missionary meeting. Why is it so? We need them—we want their energy, and influence, and their prayers. Many of them we know have time for the elegant pursuits of the day—art, literature, music, and study—each good in themselves, yet perhaps they are a snare to the feet of those whose best gifts

should be consecrated to service for Christ. The days may be so filled up with the things that belong to this world, that there is no time to attend missionary meetings or read the missionary magazine, which lies unopened month after month, and if carefully read might open the eyes of some who have long been blind.

But perhaps the true key to the indifference of many is, "They do not believe much in foreign missions." To lack confidence in a cause is to be indifferent to it. We can have no zeal or enthusiasm in a work of which we are only half convinced that it is necessary. Looking away from Christ and His commands, difficulties seem insurmountable.

From the worldly standpoint, the unsaved millions of heathendom seem a great way off, and the belief prevails that somehow God will take care of them without our intervention, and it costs so much to send missionaries, and the work at home is so important, and surges up to our very thresholds, and results are so few. Indeed, the world is very skeptical about the expediency of foreign missions, and with regret be it said, so are many Christians, who look at the arm of flesh, rather than to the great God whose word has gone forth, that the kingdoms of this world shall become "the kingdoms of our Lord and of His Christ."

From the Bible standpoint God commands, and it is ours to obey. If He in His infinite wisdom sees fit to use such meek instruments as we, to spread the knowledge of free grace throughout the world, what a glorious privilege is ours, and certainly nothing is more clearly taught in all of our Lord's earthly ministry than, "Go ye into all the world and preach the gospel to every creature." These words of Christ we believe to be just as binding upon the Church to-day, as the day they were spoken 1800 years ago. In conversing with His disciples upon the signs of His coming, Christ says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." It is nowhere stated that all should be converted under their preaching, or that great results should follow. What part of the bringing in of the nations will be accomplished by the Church, and what by the direct power of God, no man knoweth; but what is taught so plainly that "he

may run that readeth it," is that we are embassadors for Christ, to proclaim the glad tidings of salvation, which shall be to "all people." We, however, may fail of the reward that follows prompt obedience, and grieve the Spirit of God by our unbelief. The gospel of Christ the Saviour was destined to benefit the whole of this sin-stained world; but "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Did we believe, "nothing doubting," that we men and women of the Church of Christ to-day are the chosen heralds of salvation to a lost world, there would be no longer home and foreign work, but "the whole wide world for Jesus," what haste we should make, lest some soul should fail to hear the sweet message that a loving Father waits to save it! Let us not doubt. Let us not take the world's judgment. Let us not defer to human reason, as opposed to the Word of God, which we are assured shall never fail, though heaven and earth shall pass away W.

WHY A TIE?

Why fix upon the cost of a necktie as a gauge of extra benevolence which in the aggregate shall result in the sum desired for missions this year? Why not the price of a pair of gloves, or shoes, or handkerchief it may be? Because definiteness is desirable in our gifts. Decision and unity are grand allies also. We will give so much. We will *each* give so much. The cost of an average necktie; not an extravagant one nor a mean flimsy one.

Why a tie? Do we confess to a feminine fondness for gay ribbons and soft laces? They certainly give a fine and becoming finish to the toilet. Moderately indulged they are not sinful, are they? We are not required to abolish from our wardrobe every unnecessary article, even to a useless bow or button. By no means.

But this necktie proposition may be more of a test question than it first appears. We are not asked to deny ourselves a necessity or even a comfort; only a luxury—one of those precious accessories of dress which delight the eye of taste. Now are we willing to do this? to lay this little offering on the altar for the Master's sake? Willing? Yes, a thousand times willing. *Glad!* says every woman in our missionary societies. And when called upon we will give the cost of something else, that through happy and hearty organization the work may be easily done. Mrs. L. R. James.

FOR JONATHAN'S SAKE; FOR CHRIST'S SAKE.

THIS was the lesson taught at our July missionary prayer meeting. Read the 9th and 19th chapters of 2 Samuel, also the last seven verses of the 17th chapter of St. John.

David, the second king of Israel, discovered that one child of the former king still lived, and commanded that he be brought and nourished at his table with his own sons, for although a helpless cripple he could love him "for Jonathan's sake." Mephibosheth had become lame in his infancy through the carelessness of a servant.

Time rolled on, and one of David's sons brought a large part of the nation to revolt, and the king with his devoted followers fled for their lives from Jerusalem until quiet was restored. Mephibosheth, who "had neither dressed his feet, nor trimmed his beard, nor washed his clothes since the king departed" (for his servant had left him), went out to meet the royal party on their return. When David inquired of him why he went not with him, he answered, "My servant deceived me; and he hath slandered me unto the lord the king." Then the great love for Jonathan swelled in the heart of royalty, and he continued the sufferer and his defamer still in his household.

It would seem that we might draw a lesson from this concerning the North American Indians. Soon after the settlement of New England Christians testified of the "tractable disposition" of the Indian; that they eagerly sought salvation through the atonement. In 1675 came "Philip's War" and destroyed the confidence of the natives in the white man, and suspicions, jealousies, and revenge then aroused never ceased. Our fathers were the leaders in the wrong, and our nation has continued deceit, falsehood, and robbery towards them ever since. How dare we cry out, "Exterminate them because they are bloodthirsty and treacherous"? They will say to the great King of kings, "We are hungry, and crippled, and helpless, and filthy because thy servants have deceived us." Let us pray fervently that confidence in Christians may be restored and the Indian will again be docile. They the sufferers, and we the defamers, are still invited "for Christ's sake" to sit at our Lord's table. "I have said, 'Thou and Ziba divide the land.'"

A CALL TO NEBRASKA.

CAN this voice that comes to us through *Life and Light*, from the sweet-spirited Miss Nicholson, who died very recently at Erzroom, Turkey, be disregarded? Will it not rather be the means of arousing a new love and consecration in this blessed work? As weakness increased, she said more than once, "It is very sweet dying, and yet I hope many of the girls from the West

will come out here for missionary work. Tell them in America that they don't know anything about how it is here; many workers are needed; but there are only a few. I hope the West will supply very many, especially Nebraska."

NEW AUXILIARIES.

Edwardsburg, Mich.
Elmwood, Ill.
Ft. Wayne, Ind., Mission Band.
Schoolcraft, Mich.
Shawneetown, Ill.

NEW LIFE MEMBERS.

Mrs. Henry P. Ayres,
Mrs. H. L. Bancroft,
Mrs. Minnie May Brown,
Miss Mary C. Burt,
Mrs. Henry E. Hoyt,
Mrs. E. Leach,
Mrs. E. A. Parsons,
Mrs. A. C. Prutsman,
Mrs. Dr. A. Reynolds.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to August 20, 1878.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, Young Ladies for Laos organ, . . . $10 00

BLOOMINGTON.—El Paso, sch'p at Chefoo, $10; Lexington, $11; Onarga W. M. S., $12 25; Peirson Band, for "Burnt Brick," $8 10, . 41 35

CAIRO.—Carmi, $5 90; 3 little boys, 34 cts.; Fairview, Jos. H. Galbraith, *gold*, $1; Flora, 56 cts.; Shawneetown, S. S., $8, all for "Burnt Brick," . . . 15 80

CEDAR RAPIDS. — Anamosa, $3; Cedar Rapids, 1st Ch., sal. Miss Jewett, $45; Clinton W. M. S., $18 20; Miss. Baud, $14; Lyons, $11; Onslow, $6; Vinton, sal. Miss Pratt, $31 25; Wheatland W. M. S., $17 50; Young People's Soc., $8 50; Wyoming, Mite Gatherers, 75 cents, ... 155 20

CHICAGO.—Chicago, 1st Ch., sch. at Beirut, $13; 4th Ch., sal. Miss Anderson, $75; Miss Cole's outfit, $10 50; Jefferson Park Ch., Mrs. Brownell, for "Burnt Brick," $6; Ladies for Laos organ, $76 25; for outfit, $32; Reunion Ch., Mrs. Kellogg and Mrs. Chandler, $1; Lake Forest, Young People's Society, for sch'p at Rio Claro, Brazil, $10 95; Steady Streams, $10 50 (of which $1 is for "Burnt Brick" and 66 cts. for Laos organ); Joliet, 1st Ch., sch. at Brotas, $25, . . . $260 20

CRAWFORDSVILLE. — Frankfort, Young Ladies' Society, for Laos organ, . . . 13 25

DES MOINES.—Knoxville, . 4 25

DETROIT.—Birmingham S. S., for "Burnt Brick," $10; South Lyon, S. S., for same, $8 40; Ypsilanti, Young Ladies' Circle, sal. Miss Dean, $50, ... 68 40

FORT DODGE.—Jefferson, . 5 00

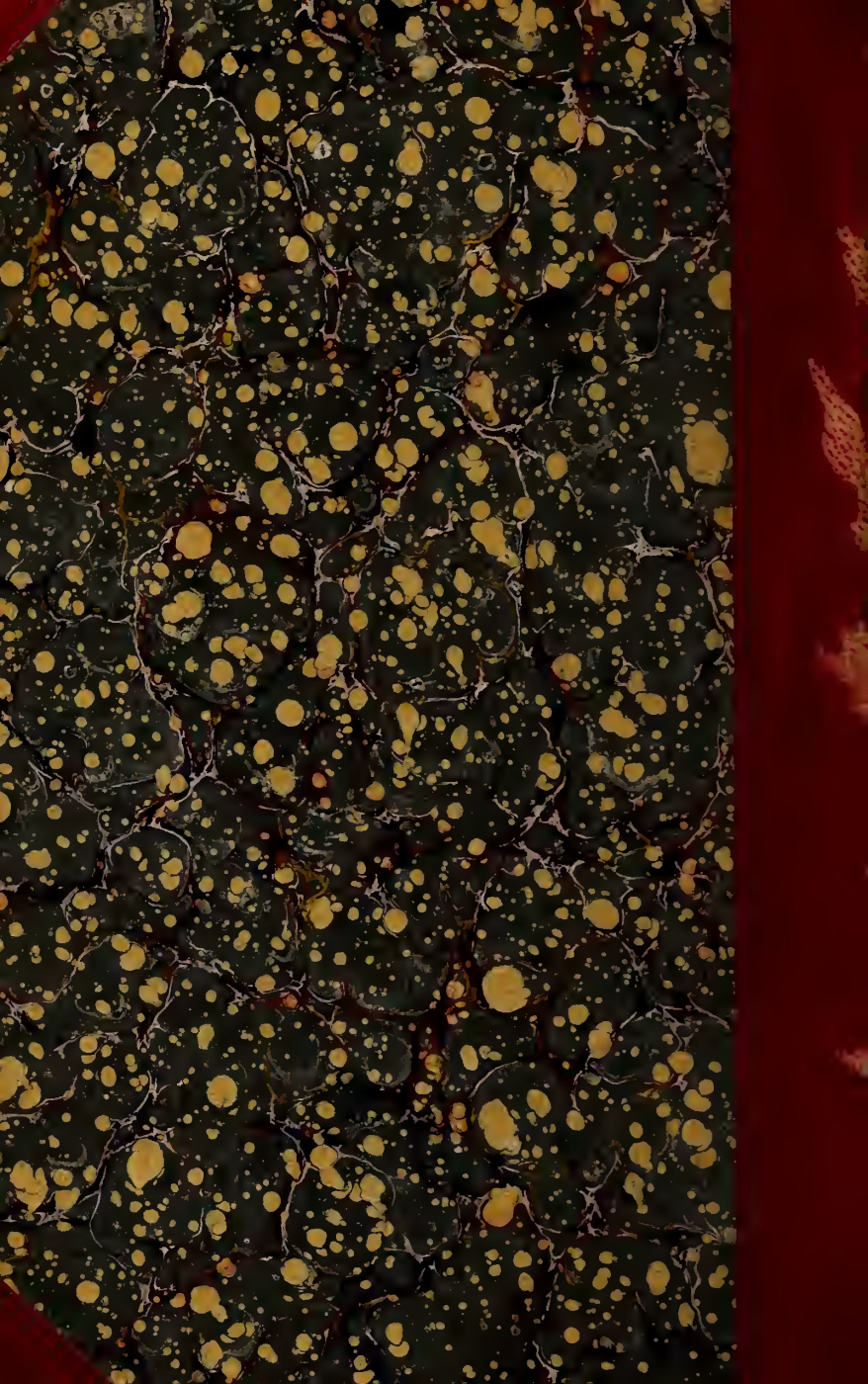
FORT WAYNE.—Elkhart, Young Ladies' Miss. Band, sup. Mt. sch., Persia, $5; La Grange W. M. S., sch. in Syria, $15; Mrs. Hays' S. S. class, for "Burnt Brick," $5, . . . 25 00

FREEPORT.—Belvidere, outfit Miss Cole, $24; Freeport, a sacred keepsake for Laos organ, $5; Rockford, Westminster Ch., for outfit, $15; Winnebago, for Laos organ,

$2; Willing Workers, for "Burnt Brick," $2 60, . $48 60
GRAND RAPIDS.—Grand Haven, for Laos organ (including 50 cts. each from two little girls), . . . 4 00
HURON.—Norwalk, $12; Olena, $6, ... 18 00
INDIANAPOLIS.—Indianapolis, 1st Ch., sal. Mrs. Van Hook, $102; 2d Ch., sal. Miss Eldred, $150; Franklin, sal. Mrs. Warren, $44 90; Hopewell Ch. W. M. S., $16 25; Little Workers, $6 25, . 319 40
IOWA.—Burlington, $14 27; for Laos organ, $2; Bloomfield, for same, $1 85; New London, $12, . . . 30 12
IOWA CITY.—Washington, for Laos organ, . . . 5 00
KALAMAZOO.—Cassopolis, $6 50; Constantine, pupil at Mynpurie, $12 50; Kalamazoo, 1st Ch., $53; Richland, $12; Sturgis, $8 25; Three Rivers W. M. S., pupil at Kolapoor, $26; S. S., for "Burnt Brick," $3 50; Annie Campbell, for Laos organ, $1; White Pigeon, $15, . . . 137 75
LOGANSPORT.—Logansport, 1st Ch., for outfit, $6; La Porte W. M. S., $27 65, Young Ladies' Bd., $2 35 ($30), for same; Mishawaka, $11, 47 00
MANKATO.—St. Peter's Bee Hive Band, sch'p at Chefoo, 24 00
MATTOON.—Charleston, . . 11 00
MILWAUKEE.—Delafield, Martin Band, for outfit, $4 50; Eddie Martin's pennies saved for "Burnt Brick," 50 cts.; Ottawa Mission Band, $1 50, . 6 50
MUNCIE.—La Gro, $2 60; Muncie, $5; Tipton, $5, . 12 60
NEW ALBANY.—Charleston, Band of Hope, outfit Miss Campbell, ... 5 00
OTTAWA.—Aurora, . . 9 53
PEORIA.—Delavan, $5; Galesburg, sal. Mrs. Winn, $75; Brimfield, $10; Henry, $12; Peoria, 1st Ch., for Laos organ, $3, sch. at Futtehgurh, $29 50, Little Lights, for "Burnt Brick," $2 ($34 50); 2d Ch., sch. at Futtehgurh, $20; Lewistown, sch'p at Ambala, $21 55, for "Burnt Brick," $2 35 ($23 90); Prospect Ch., for outfit, $4; Yates City, $3 85, . . . $188 25
PLATTE.—St. Joseph, Westminster Ch., sch. in Syria, 11 00
ST. PAUL.—St. Paul, Dayton Av. Ch., sal. Miss Downing, 26 34
SCHUYLER.—Ellington Union, $25; Quincy, Mite Gatherers, for Laos organ, $5, . 30 00
SPRINGFIELD.—Springfield, 1st Ch., sal. Mrs. Corbett, $100; Young Ladies' Band, sal. Miss Schmucker, $84; Glad Tidings Band, for same, $25; Greenview, sal. Mrs. Corbett, $10; North Sangamon Ch., memorial gift for Laos organ, $5; Jacksonville, Nellie B., for same, $1, ... 225 00
VINCENNES.—Terre Haute, for "Burnt Brick," . . . 100 00
WINONA.—Chatfield, . . 11 50
WISCONSIN RIVER.—Oxford, for Laos organ, . . . 5 00
ZANESVILLE.—Granville, sup. sch. at Futtehgurh, . 26 00
MISCELLANEOUS.—St. Louis, 2d Ch., for Miss Coles' outfit, $100; Washington, Pa., "Try Band," for Miss Downing, *special*, $10, for Miss Campbell, $5 ($15); Wooster, O., Eddie, Archie, and Vandusen Taylor, for "Burnt Brick," 30 cts.; Corning, N. Y., for same, $13 20; Enfield, Mich., for same, $3 90; Pittsfield, Mass., in memoriam of Dr. Young, for same, $10; Paris, Ky., for Laos organ, $5; Mrs. R. A., for outfit, 50 cts.; Societies for reports and membership, $14 90, . 162 80

Total to August 20th, . . 2059 84
Previously acknowledged, . 3250 00

Total, ... 5309 84

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, ILL., *August* 20, 1878.